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The shorter poetical pieces are treated by Professor Schmidt with the same care that he gives to the poetical books. The Deborah-song (Judges v), though very early (perhaps the oldest elaborate poem in the Old Testament) shows perfect rhythm and fine imagination; its morals are barbarous, but it is noteworthy that the Hebrews at so early a period (about 1100 B. C.) were capable of such a poetical production; it will be remembered that the desert Arabs, before Mohammed's time, produced poetry of a high order so far as regards form and emotion. The author's comments on the Song of Deborah, the so-called Blessing of Jacob (Gen. xlix), Song of Moses (Ex. xv), Prophecies of Balaam (Num. xxiiiif), Song of Moses (Deut. xxxii), Blessing of Moses (Deut. xxxiii), and the smaller pieces give the reader in condensed form the material for a judgment of the worth of these poems. The minor pieces are arranged in the order in which they appear in the English Version; it would perhaps be better, in order to bring out the development of thought, to give them chronologically (so far as the chronology can be fixed); the difference between Ex. xv and Deut. xxxii and that between Gen. xlix and Deut. xxxiii are obvious.

Professor Schmidt's volume is a welcome contribution to the comprehension of old Hebrew literature. In the small space allowed him he has given an illuminating survey of the surviving poetry, not in a mere statistical form, but with the documents themselves expounded with broad scholarship, critical insight, and fine appreciation of the æsthetic, ethical, and religious tone and features of the old Hebrew thought thus expressed in poetical form.

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HISTORY OF ETHICS WITHIN ORGANIZED CHRISTIANITY. By Thomas Cuming Hall, D.D. New York: Charles Scribner's Sons, 1910. Pp. xi, 605.

Jesus, according to Dr. Hall, neither founded a community nor taught a philosophy or an ethics; he set forth an ideal. The history of Christian morality is that of the attempts to embody this ideal, as a fact of Christian experience, in practice. The history of Christian ethics is that of the various efforts to state the theory and principles of this morality. It is with

the second of these subjects that this book is concerned, and the choice of the phrase, "ethics within organized Christianity," instead of the shorter "Christian ethics," for its title is evidently due to a very precise intention of the author.

In deciding the question of what Jesus himself taught, we must remember that he was a Jew. Metaphysical monotheism, as distinguished from ethical, comes from Plato, as do also much of the later ascetic and aristocratic tone of Christian ethicists, and the emphasis upon an immortal soul. Oriental dualism and the notion of redemption from sin as separation from an evil world are Hellenistic, the political and juristic ideals are Roman. But the proper historical background for the teaching of Jesus is exclusively Jewish. Only the first three gospels can be used as sources of information concerning this teaching in its exact nature, and later 'unfoldings' and 'interpretations' must be excluded, even in these; the details of the 'Kingdom Parables,' for example, and the 'ecclesia' passages in Matthew, are later additions. "*Unity with the purpose of God rather than love to God* is the basis of the thought of Jesus. . . . The ethical ideal of Jesus was 'to do the will of God.' " His morality looked to motives rather than conduct as its standard of judgment; it was "deeply compassionate," "non-ascetic," and was to be fully realized in a "Kingdom of God" to be established on the earth, "introduced by calamity to all wrong-doers" and organized "on the old Hebrew democracy basis." "Jesus . . . linked the ethical triumph of the kingdom with the spiritual energy of his own life and nature. . . . At the same time this energy is not magical, but spiritual and ethical." He and his apostles were to be proclaimers rather than founders of this kingdom.

The varied subsequent history of Christian ethics is seen by Dr. Hall as a series of attempts to incorporate this ideal of Jesus in systems of thought,—partly determined by considerations of polity and organization, both secular and ecclesiastical, partly by metaphysical theories,—which are foreign to its original character, often indeed really opposed to it, and which not infrequently almost entirely obliterate that character. God becomes the Pharisaic law-giver again; redemption depends on belief in Greek dogma and the Oriental and Hellenistic "magic of sacraments"; the Kingdom of God is identified with the Roman sacerdotal church. This "elaborate misconstruction" is

already complete by the opening of the third century, and its consequences pervade the ethics of both Catholicism and Protestantism to the present day. Nevertheless, the force of the original ideal continues to operate through all the centuries, and so much the more powerfully as it is permitted to do so in its proper nature as an inner power in human experience, free from the shackles of an alien tradition. A strong sense of the irony of history will arise in some of Dr. Hall's readers as the liberators of Christian ethics are finally found outside of organized Christianity, in the persons of the Continental and English philosophers, and especially of Kant and Hume. In bringing ethics back to the basis of experience, they freed Protestantism from "scholastic authoritarianism" on the one hand and "ascetic and mystic emotionalism" on the other.

The book shows a vast amount of reading in the original works. So far as the ecclesiastical writers are concerned, little of the discussion seems to be based on secondary authorities. The treatment of Post-Reformation writers is judiciously fair. Dr. Hall applies his critical principles to Jesuits, Calvin, and the Independents alike, to name only the more striking examples, and finds that the ethics of all are infected with authoritarian and legalistic ideas. His discussion of the ethical principles of Independency, like his earlier essay on Calvin (largely reproduced here), is really illuminating, since it substitutes a critical examination of the authors themselves as moralists for traditional preconceptions and prepossessions. Those who grant his premises can make little objection to the details of his discussion, which is usually clear and exact. I shall mention only what seems to me perhaps the most serious exception to the general carefulness of this part of the work. The brief section (IV., v.) on "the Cult and its Ethics" is not true to its title. It is ruled throughout by the conception of the cult as "sacramental magic" and as therefore merely a negative factor in the development of Christian ethics. No use whatever is made of the text of the liturgies, either here or elsewhere, as embodying ideals affecting the moral life of Christians, and implying principles which operate in their ethical speculation.

The scope of the subject requires a larger book than this, and it seems to the reader as though the author's material had sometimes been forcibly compressed. Many pages have the staccato style of lecture notes. Under the circumstances, it was

a mistake to include the "ethics of philosophical Protestantism," which is made to include almost all the important modern philosophers, even to Green and Spencer. A brief statement of general results, with emphasis on the work of Hume and Kant, would have better suited the plan of the book. As it is, all of this matter is inadequate, and not a little of it seriously misleading. The summary of Bishop Butler's ethics, for example, is especially unsatisfactory, allying him as it does with the intuitionists; Hegel is dismissed in half a page; and no account is taken of Schleiermacher's "Christliche Sittenlehre" or of his "Predigten über den christlichen Hausstand," precisely those among his ethical writings which one would have supposed most important for the purpose of this book.

There are many misprints which should be corrected before a second impression.

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GRUNDLINIEN DER PHILOSOPHIE DES RECHTS. By G. W. F. Hegel. Edited by Georg Lasson. Leipzig: Felix Meiner, 1911. Pp. xcv, 380.

Dr. Lasson has given us a well-printed and convenient edition of the Philosophy of Law. He has, however, reprinted the text as it stood in the edition published by Hegel himself in 1821, and has grouped at the end of the volume all the *Zusätze* collected by Gans from the note-books of attendants at the course. This does not seem an improvement. Each of the *Zusätze* refers to a particular paragraph of the original, and the arrangement of 1833, by which each of them comes immediately after the paragraph to which it refers is more convenient for most readers.

The editor contributes an interesting introduction, which does not perhaps contain much that is absolutely new, but will be very helpful to the student who approaches the Philosophy of Law for the first time.

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